

Eckhart Tolle Talk Titled Give This Moment a Chance

[Speaker 1] (0:02 - 46:06)

Welcome to our gathering this afternoon. This is always the part that I like best, the silent beginning. I'm sure you know a statement, perhaps one of the most powerful statements in the Bible.

It's to be found, I believe, in the Old Testament. And it says, be still and know that I am God. And we presume that is God speaking.

Be still and know that I am God. This afternoon, let's explore what that means. Not just through the mind, not just through thinking.

Because, after all, thinking is not still. So we can exploit from the perspective of thought, but we cannot find it through thought. Thought is always some form of inner noise.

The noise can point to the stillness, as it does when these words are spoken. Be still and know that I am God. But that's only the pointer, that's not the stillness.

It's the signpost, it's not that to which it points. And yet signposts are helpful. We might be lost without a few signposts.

But not mistaking the signposts for the truth. So we will explore what that means to be still. From the point of view of the mind, yes.

But also from a deeper level of actually knowing that dimension of consciousness, because that's what it is, to know that dimension of consciousness directly in yourself. Now that word stillness is a very beautiful pointer. Be still and know that I am God.

But this implies that perhaps there is more to stillness than we had realised. Because to the mind, the continuous stream of thinking, stillness cannot hold enough interest for very long. And after a minute or two, the thinking mind might say, okay, I've understood stillness now, yes, it's important, and now let's move on to the next thing.

Because the thinking mind, the stream of thought, is always very interested in the next thing. It's always looking over there. It tends to miss this, because it's looking for something else.

It quickly loses interest in this. And it certainly would quickly lose interest in stillness, because it doesn't sound that exciting. Stillness, okay.

There must be more than stillness to God. And so the mind moves again into more, which is also what the mind is very interested in, the next thing, because it's interested in the next thing, because there's more that I can absorb into myself, grasping the next stimulating idea to hang on to or incorporate into your store of knowledge. And then the

mind, the mind made sense of self, hopes that by adding more and more, it will eventually become complete and find itself fully, find that fulfillment, become completely yourself.

Who believes that you're already as complete as you could be? And certainly on the level of form, you're not. There's always more that you could do and learn and explore, and there's nothing wrong with that.

But being on a deeper level, the more essential level of who you are, perhaps that search for more is misleading you, believing that you can find yourself through adding more and you miss what's already here. Be still and know that I'm God. So still and know.

Now that is interesting because that implies there is within that realm of stillness a knowing. Usually we associate knowing or knowledge with thinking and thought activity and having labels for things, putting labels onto things, knowing through concepts, through mental labels. And this is what in our civilization we call intelligence, that ability, the ability to use your mind in that way.

Then if you can do that well, if you have many concepts, a complex structure of mental concepts and many labels, then you are an intelligent person as defined by our civilization. And those people who cannot handle that well, perhaps are not quick enough with attaching labels to things and analyzing and they are called non-intelligent, people who are no good at solving IQ tests, then you have a low IQ. My IQ is very low.

The mind just doesn't work in that way. But fortunately I'm lucky because I know there's more to intelligence than that and there is another way of knowing that is not knowing through labels and concepts, but knowing directly. Knowing through stillness.

Every great artist creates out of that stillness. Even the great scientific discoveries, the breakthroughs come when the searching comes to an end through mind and a stillness arises. And out of that suddenly the one creative, the one thought that makes all the difference, the insight, the realization, suddenly comes out of that.

For an artist the creative flow comes out of that state. There's the canvas or whatever the artist uses and then he or she sits and enters that state of stillness. Then the creative flow happens and then perhaps even words may be spoken or written but they arise from there, out of that deeper level.

Many people have reported a shift in consciousness from being trapped in the mental noise like almost everybody else to entering a state of great peace, serenity and aliveness which is that state of stillness. And many people have reported finding that when they thought they were going to die any moment in a situation of great danger. And I'm sure you've all read accounts of people who reported that in the last few moments an inner shift happened, fear dissolved completely and suddenly they said, I

felt this great serenity and peace in which I knew something beyond words and beyond concept.

I knew something that is very hard to put into words. Some people said, I knew that all is well and there's nothing to fear. Through that stillness, through that peace, there was a knowing and that knowing is the knowing of essence, not the knowledge of things.

All we know in our civilization is we explore forms, things through the mind which is thought forms. We cultivate that knowing, that knowledge and accumulate more and more. At universities there are places where knowledge is accumulated and more and more, there's a huge increase in scientific journals.

Even the specialists become more and more specialized in tiny areas of knowledge which you dissect more and more into tinier and tinier bits of knowledge. So the mind moves into that outward movement, scientific inquiry, and there's fine, there's nothing wrong with that, that's the outward movement of the mind. But we've gone that way for a long time.

When we've gone that way for so long that for most people, the deeper dimension within themselves, they don't even know it exists. All they know, all they know is the continuous stream of thinking in their heads with which they're completely identified. Every thought matters and they're drawn, dragged along by that never-ending stream of mental noise.

One thought leading to the next and the next and the next. Just as you can observe in people who talk a lot, they do that verbally, what happens within everybody in the head anyway. But when you observe a person who cannot stop speaking, then you can learn something about the human mind.

And when you see how there's not the tiniest gap in that stream, one thing leads to another and another and another, and it's all one stream, and you've been trying to get up and get out of that situation, get away from that person, and there wasn't even a gap long enough to say, I need to go now. And sometimes after half an hour, you finally, that person is catching his or her breath, and then you can get that in and say, okay, it's actually quite late now, I need to go. But that is the human mind.

And within almost everybody, and it's so normal, nobody questions that the inner, the noise in the head never stops. Well, nobody finds that strange. And yet it's the only species on the planet that lives within that continuous noise.

If you observe an animal, you observe that an animal is, a lot of the time, even although some animals make noises, but a lot of the time the animal is actually quite still and watches, just there, moves, rests completely, never trying to get somewhere, trying to rest, just resting, or trying to be something that it is not. It is what every animal is itself

completely, because it doesn't live through mental noise. What is created through continuous identification with mental noise is a mentalized, mental conceptualized sense of self.

Then your whole identity is arrived from whatever stream of thoughts are going through your head. The thoughts are telling you and repeating to you the story of me, me. And it is problematic always.

It cannot not be problematic. There is the belief of the mind made self that it can arrive at a point, at some point in the future, when my life ceases to be problematic. But that's an illusion, because problematic is built into the very structure of that sense of self that is based on mental noise.

If it weren't problematic, the noise would cease. It's the problems that keep the noise going. And so it's the problems that keep the sense of self going.

It needs its problems. It doesn't know that. It says, no, I'm looking for an end to my problems, my suffering, and my dilemmas, and my conflicts.

I'm looking to get out of it. But the structure doesn't want that. The self needs conflict, problems.

The mind made noise-based sense of me never at ease with what is, this moment. It doesn't actually like this now. It's on its way somewhere more important.

Where it perceives an end to its problems. And that movement away from now is what creates the problems. The very search for an end perpetuates the problem making.

And amazingly, humans have gotten themselves into a very strange knot. Mental knot tied into some, and can't get out. That explains when you look at human history, why it looks so mad.

What is going, what are they doing? Read the 20th century history. What is going on here?

Are they insane? They must be. And it's always easy to say, no, they are insane, but we are not.

But of course, a truer perspective to look at humanity from a deeper perspective, then you can say humanity, you can look at it as one organism. And within that one organism of humanity, of which every human being is a cell, in that organism of humanity, now when you look at what humanity is doing to itself, then you can see that this one organism lives in a condition of disease. It's attacking itself.

Continuously. Not only on a large scale, through the collective conflict that we have seen and still continue to see in the world between nations and religions, tribes, but also the

conflict between individuals, the continuous conflict in companies, in businesses where people work, and the continuous conflict within each individual, as if there were two or three or four of you. Mind made two voices.

One arguing with the other. One accusing you of something, but it's all in the head. And that's what happens when you get trapped in a conceptualized, noise-based sense of self, when you are completely identified with a stream of thinking.

So what arises is an egoic entity. Egoic means completely identified with a conditioned mind. Believing it to be yourself.

So you have this little egoic me, looking to somehow make itself more secure, enhance its sense of self, somehow, through something or other. And it's looking out for the next thing that it can add. But it's also looking out in fear for the next thing that might take something away from me, the accumulated mental content of me and my identifications, with this and that, with possessions, with status, with knowledge, with external appearance, with perhaps even spiritual attainment, me.

So we can see that the human condition, how do we get out of this dilemma of being trapped in that? All teachings, ancient, present, all true spiritual teachings point to the possibility of living in a different state from the usual state. All spiritual teachings recognize the usual state as dysfunctional.

Suffering, the Buddha calls it. Sin, Jesus calls it. Illusion, the Hindu teachings call it.

And then you have more recent fringe beliefs that point to the similar thing. It's just another perspective. There are fringe beliefs that say extraterrestrials experimented on humanity and something went wrong, or something like that, which is possible.

So they all point, I'm not saying you should believe in this perspective or in that perspective, but simply to see that they all point, they've all recognized a basic dysfunction in humans, and then they all also recognize that there is a way beyond that. Until recently, until very recently, not many human beings were able to live that liberated way of existing in this world. Most humans, the teachings of the ancient masters were made into, to a large extent, were made into mind stuff.

Mental identified. They repeated certain words and began to identify with those words of the teachings, not realizing that those words were only signposts. Be still and know that I am God.

You could even, there you could, this is a statement that's not easy to make into a mental belief structure, but the mind could manage even that. And you could build a whole system of belief around stillness. I believe in stillness.

We believe in stillness. What do you believe? You better believe the same, because we

are right.

And that's where the egoic sense of self again, you identify with thought forms, and then you get your sense of identity from being right about something on your personal level or collective level. Either me, I am right, or we, the collective egos are even more mad than the individual egos. And if you look at the evils perpetrated, the suffering inflicted by humans and other humans, the greatest amount of suffering has always been inflicted by, not by the criminals.

The criminals contribute to a tiny fraction of human suffering. No, respectable people who became part of a collective egoic identity, a religious group, a political group, a political movement, an ideology, mental, and derived their sense of self from that. And to keep it going, they needed to have their enemies.

And the enemies are those who don't believe what we believe, because that's the truth. And then you can, having an enemy then strengthens that sense of identity. So they love their enemies, not in the sense of Jesus.

They love them, because they need their enemies. They love to have enemies, rather. Because through having enemies you define your sense of self collectively, but individuals do it also.

The enemies of the individual egoic self is their problems, and they're in their family. The situations that they are in, but they're antagonistic towards whatever situation they're here in now is never enough. In fact, they don't like it, trying to get away from it.

The now is made into the archenemy of the ego. Never embracing the is-ness of this moment, which is after all there ever is, never fully embracing it, saying yes to this moment because that's all you ever have. You might as well say yes to it.

No, the ego doesn't. It loves to make the now into an enemy, and thereby strengthens its problematic sense of me. So to see that those things are built into the structure of an identity that is built on mental noise.

If you can never get out of your mental noise, then that's how you are going to live. So we believe in stillness, and then you look for those who don't believe because they will make your identity stronger, and then you start even killing them because you can call them the unbelievers. You attach a mental label to a person or group of people.

The label immediately obscures to you the reality of who they are because all you're relating to is the moment you attach a mental label to a person, mental noise, thought, and you completely believe in that label that you attach to that person. You call that person something, this, that, or the other, or that group of people. And then you've deadened already, this is the first act of violence against another human being, is to attach a mental label and completely identify with that mental label even though it may

show you that mental label may contain a perspective of the truth, a tiny perspective, but not the totality, a tiny fraction, but you believe that to be the totality.

And so you've committed the first act of violence. Any further violence now is easier because the aliveness of that human being has already been covered up by that mental label that you've put on. It could be racial, it could be religious, it could be political, it could be anything.

So some of the militant Muslims, they call all those who don't agree with their beliefs the unbelievers, and Christians used to do the same until very recently, a few hundred years ago. They would kill you if you didn't believe exactly what they believed. And so I read an interview with the militant Muslims and they said, of course we'll kill, they're unbelievers, we'll kill them, we'll have to kill them, they're unbelievers.

The label obscures to you what you no longer know what you're doing. It deadens everything through the abstraction because every thought is an abstraction, every thought is a concept and it deadens the sense of aliveness. You can then inflict any horror on the world and you don't know it anymore because you no longer sense its aliveness and you no longer sense your own aliveness because you've done the same to yourself.

You have then identified with an ideology, derived your sense of self from certain streams of thoughts in your head. And so that's who you are. Always uneasy, always needing conflict, needing problems.

Me, with my little past that I identify with, my personal past or the past of our group, our collective, whatever it is. And then living in that sense of non-fulfillment which it always is, the deep lack, something like, and then looking to the future to complete itself. And it will do anything in the now to get to that point of completion in the future.

It will kill in the now for a better world. That was, communism was a beautiful experiment. One day perhaps true communism will arrive on the planet.

But that was an experiment made by people who were not, were totally identified still with their minds. Equality for everybody, no more possessions, personal possessions, wonderful ideas. We need to create that world.

We envisage that better world. And what do they do? China, Russia, in their own countries, almost as many as 10 million people had to be killed to arrive at that point of creating a better world.

So this is what happens on a large scale if you make the now into a means to an end that you need to arrive at in order to complete yourself, collectively or individually. Now you can see how mad it is when you look at the collective manifestation of this. But in people's personal lives, they do the same.

They kill the aliveness of this moment, the aliveness of life, the depths of aliveness that is here now. They don't really kill it, but it's totally obscured. And then they're looking for it in a mental abstraction called future and they're going to that.

So everybody lives in that way. Now when you see an extreme manifestation of it in the form of an ideological or political movement that kills people in the now in order to arrive at a better world, then you see so obvious how mad it is. And it's not so easy sometimes to see in one's own lives how you continuously kill the aliveness of this moment or rather obscure it through living identified with mental noise all the time and looking for an enhanced version of yourself, mind made, in the future.

Where am I? Oh, it's there, I'm there, I need to arrive there. Because that contains that which will fulfill me, that relationship, that job, that possession, that status, or that spiritual attainment.

And that's the, we need to point out the transformation of human consciousness away from the madness to sanity that all the ancient teachings have pointed to. They've seen the dysfunction, as we saw, and then they said, yes, but a way beyond is possible. A different state is possible.

A different state, a transformed state of consciousness is possible for humans. Buddha calls it the end of suffering. The normal state is suffering.

Jesus calls it salvation or the kingdom of heaven. In Hinduist teachings it's called liberation although Jesus also uses that term, freedom. And so they all point to that.

But there's a danger in that pointing because the mind made self immediately creates a new image of a perfect version of myself called enlightened or liberated, the spiritual attainment, spiritually perfect, which I need to arrive at. So the same movement, mental movement that seeks to enhance itself through adding more, more future, more knowledge, more spiritual experience is still operating even in those people who have left behind more rudimentary identifications such as possessions. Perhaps you've been through that.

You accumulated possessions. Then perhaps you lost them again. Then you accumulated some more and you could see it did not fulfill you.

Even the big car only fulfilled you for a little while and then it was just another car. And the relationship didn't really fulfill you. You thought it did for a while.

So humans have been seeking that fulfillment in situations, through situations, through places, through people and never found it. But the mind, the search of the mind made self continues. It says, OK, I haven't found it yet, but I will find it.

I will find, complete myself. Because that strange sense in everybody, I haven't arrived

yet. It's not, there is something that I have not, I'm not fully myself yet.

And so the search continues and you become a spiritual seeker. And so you, a spiritual seeker seeks more spiritual knowledge perhaps, more spiritual experiences and perhaps the ultimate experience of liberation, in the future of course. And so you miss something that is already here, the fullness of life that is already the essence of your being.

And that is inseparable from this moment. If you miss this moment, you miss everything because there is never anything else. But the mind made self says, this moment is just not interesting enough.

Let's move on to the next one. And it looks sometimes from just, if you look at the external form of this moment, it may not look that great. You're stuck in a car, traffic going from here to there.

What's so great about this moment? And then you're sitting in an office answering the phone. What's so great about this moment?

But you need to give this moment a chance. If you immediately move on to a mental projection of next moment, you never give this moment a chance. So that's what we'll do here.

Many of you are already engaged in that deepening process, which is what it is, where you give this moment a chance. You allow this moment to be as it is, because it already is. And you no longer demand that this moment, which is the form life takes right now, which has come out of the totality of the universe, the totality of the universe has appeared here and now in the form of this moment.

And so you can be antagonistic towards that totality of the universe and say, no, that's not what I wanted. It doesn't fit into the story of me. I didn't want this situation.

I never asked for it. It's not in the script in my head, how my life should have developed. This partner shouldn't be here, my wife.

That was the wrong choice. It all went wrong at some point. And my job wasn't the one that it was supposed to be.

It wasn't in the script. Something went wrong here. My children were supposed to turn out and achieve all the things that I couldn't achieve, and they didn't.

They did the opposite. They became hippies or whatever they did. It all went wrong somewhere, that whole script of my life.

But you still believe in it somehow, so you think through more future, you can put it right. I don't want to say everything is bad, but to see that on the level of storyline and mental arranging your life in a certain way, and seeking to complete your identity

through something that is mind-made, a conceptualized, a better conceptualized sense of self, a better self, a more complete self, a more secure self, you never get there. Because that is the one thing that future cannot give you.

Everything else, future is great. You need it. You need future to learn a language.

You need future to make money. You need future, if you're looking for a partner, you have to spend some time looking. You need future to explore a new country.

You have to plan and then you go there. You need time, future, fine. The only thing that you don't need future for is finding yourself, who you are at the deepest level.

Who you are on the level of form, that of course there you can add things, learn new skills, it's fine. But if you're seeking an enhanced sense of self through that new skill, it will take you again into frustration and suffering. Because nothing out there can give you that fulfilled sense of self except the momentary illusion of a fulfilled sense of self, an enhanced sense of self.

And you have all been through that. You have experienced the momentary illusion of an enhanced and fulfilled sense of self, perhaps at the moment of your wedding. Wedding is a very happy moment.

And you say, my life is finally working. And then many of you experienced a kind of letdown after a while. Some moved into the opposite of a wedding, which is divorce.

And that's painful. And others thought, well maybe I made a mistake here in my choice of partner. But well, should I get out now or should I?

But then what do I do then? Maybe I'll, so you compromise with that. And you see how, and then the illusion comes many other times that now myself is fully grown.

Even you might graduate from college and you suddenly feel I made it. You don't realize that the problems are only starting now. And so to see on, if you're looking for completion on that level of time, conceptualized self through time, can't get there.

And then the miracle is you don't need time for the one essential realization in your life. The one thing that truly matters, you don't need more time. In fact, you don't need more of anything to make yourself complete.

To realize that that completeness of who you are, which has nothing to do with the mental story of me, my little past and my little future, at the end of which is the gravestone, all that problematic story, in the end, it bursts like a soap bubble.

[Speaker 2] (46:07 - 46:07)

Pop!

[Speaker 1] (46:09 - 1:52:42)

Oh, what was all that about? In the words of Shakespeare, full of sound and fury, signifying nothing. And you missed the one thing that matters absolutely.

Finding yourself, finding the essence of your being beyond the form which is temporary. So we've seen how the delusion operates and how that delusion continuously creates suffering in your life. Always you have to go back to the unhappiness resurfaces again and again.

Even when you sort out something here, suddenly something goes wrong there. Everybody who has lived long enough knows that life doesn't leave you alone for that long. Some people live in such a way that they almost feel that life has become their enemy.

Or God, if they say, God has become my enemy, why does God do that to me again? Just another thing and another. As a friend of mine said, when she came to an end of her partnership after a few years and said goodbye to him on the train, he was leaving on a train, and after he left she shouted out aloud, God, this time you have gone too far.

And often you get to that point. Why does God or life put so many obstacles in my path? I know where I want to get to, but always something happens to spoil it.

Even the great house, I got it, and something happened to spoil it. That's in the nature of life, phenomenal existence, that things never stay around for very long, and they're not that fulfilling if you're looking for fulfillment. They're quite nice when you don't look for self-fulfillment through the things of this world.

They are very pleasant and they come and go. But when you're looking for self-fulfillment through the things of this world, through situations, through people, through conditions, through attainments, then that's very frustrating because no place and no person and no situation is going to make you happy for long. And when you see that, the first truly spiritual thing happens, and that is you give up the demand that the world should make you happy.

You give up the demand that a person, a place, a situation, a condition, or a possession should make you happy. Oh, well, that's a burden that's lifted off my shoulders. That demand, make me happy, make me fulfilled, complete, complete me, if you don't demand that anymore from the world.

Oh, okay. So here, I no longer demand that self-fulfillment. It all comes down to self, self with a false sense of self that the Buddha pointed to as the one great illusion, the self.

Jesus pointed to when he said, deny thyself. All the ancient Hindu teachings point to the illusory nature of people's sense of identity, personalized sense of identity, and nothing

beyond that. Just a little uneasy me as the center of the universe seeking to get bigger somehow through their demands.

But the world never obliges. That's the, so, okay, how do we get out of this dilemma? There is a, I sometimes use the expression portals.

How do we get into that new state of consciousness that all the teachings, the ancient teachings point to, but not many people got it. They made it into belief structures. The signposts were made into belief structures.

Then they enhanced their sense of self through identifying with collective belief structures. So the ego grew. This is why religions have also created as much suffering as political ideologies because they became only belief structures, although at the essence of all the great religions there shines the truth.

Somewhere there is the pearl of, the truth is there, but you have to look through many layers of dense mental belief structures to see the essence that lies there at the core of the great religions. It's there and it's beautiful. And of course it's, but the essence really is in you because that's what the essence of the great religions point to.

It points to the essence of your very being and the possibility of knowing that, but what the mind has done, it has said, okay, it's possible. Salvation is possible. The end of suffering is possible.

Enlightenment is possible. All I need is more future before I can add that to myself. And that's the spiritual seeker that is then born.

The spiritual seeker says, I just need a bit more time to add that to myself. And that's the last delusion. And that is a quite a radical realization that you cannot find yourself through time, through more future, or through more of anything.

And the portal, the one portal that takes you out of being trapped in the world of mental noise, which always lives through past and future, sustains itself through past and future, the portal is this moment. The whole mind movement, the whole conceptualized sense of self, or the false self, the fictitious sense of me, is seen as an illusion when you go through the portal of now. And how do you go through this portal, the spiritual portal of now?

Now means now, this now, there's only this now. It takes different forms, but your life has always been, always will be now. Nothing ever happens in your life.

Nothing is ever experienced, felt, that is not now. It is, life is now. So you acknowledge the now, and then the little thing that you do as your spiritual practice, most spiritual practices have an element of future to them, because you need to arrive at a state of perfection, mentally projected state of perfection.

And that's the drawback with many spiritual practices. Some spiritual practices are fine, they're actually designed to remove future, but then there's still the practitioner who's going to add more future, because he wants to get somewhere through the practice. So, the one spiritual practice that has no time to it, and that you cannot really become good at through time, is to allow this moment to be as it is, instead of internally resisting it, through the mental judgment, complaining, so that you know how often the mind is complaining, and the emotional contraction of, I don't want, where's the next moment, show me the next one.

Denying this always, never embracing this. The only place where life can ever be, and you never embrace life, and you're always running towards a pseudo-life which is a mental abstraction in the head, a thought form called future, a future me, an enhanced version of me. It's like the cars, you think each model gets better, but in the end they run out of, and now the cars look the same as the old ones.

So here we have the most powerful spiritual practice, is to embrace this moment, no matter what form it takes, it can take many forms, some look good, some don't look good, but they all have something in common, they are the suchness of this moment, and the mind-made egoic entity can only survive through non-acceptance of now, at the basis for this contracted, uneasy, problem-making sense of self, basis for that sense of self, is a denial of now, which ultimately is a denial of life, because life and now are one, which ultimately is a denial of God.

So the little egoic mental entity is at war with the universe, with God, me against the world, me against God, that's not conscious, but it's the unconscious underlying attitude of the ego. So what happens now, something opens up in you as you align yourself with life, by aligning yourself with now, no matter what form this now takes, there is an acceptance of this, because it is. Oh, you allow this moment to be as it is.

Now the mind says, don't do that, nothing will ever change again. And the mind says, you will be stuck in this now for the rest of your life. And it's the very now that you don't want to be in.

The mind says, if I say yes, I will be stuck in this relationship that I don't want to be in, I'll be stuck in my job that I don't want to be in, I'll be stuck in the place where I live, I don't want to be, I'll be stuck in my body, which is not well enough, I don't want to be in that state of health that is not good enough, my financial circumstances, whatever it may be, I'll be stuck with my state of dissatisfaction with who I am, and I'll be stuck with this little incomplete self that hasn't made it.

This is what the mind will tell you. The strange thing is, when you allow this moment to be, you align yourself with the incredible aliveness and intelligence that operates in this now, that cannot operate anywhere else. The one intelligence, the one consciousness that underlies all forms of life, the one life, the one intelligence of which every form of

life is only a temporary expression which comes and then evaporates.

A temporary expression of that one that is the essence of your being, that is you prior to form. The one consciousness, that's the place where you and God merge. So that is what you align yourself with when you say yes to what is.

Now a strange thing happens. It's a miracle. We started with this beautiful statement about stillness.

Now stillness can be made into another problem by the mind and the mind-made self because when the mind-made self hears about stillness, it says, okay, I would like to get there, but obviously I'm not there. So I have a new problem. I'm trying to reach the state of I just can't get there.

This is awful. I know it must exist. They talk about it.

I can't get there for more than a little moment and then it's gone. You see? And then the little voice in the head, you see, you can't do it.

It's no good. You might as well give up. You've been doing all that spiritual stuff for so long and you see, you can't do it.

You still can't be still. So when the mind hears the message, the signpost pointing to the truth, it'll make a problem out of it. So many spiritual seekers have added a big problem to themselves because they are spiritual seekers, desperately seeking.

So, stillness? How do I get from the state of mental noise to the stillness without making it into future, a state to be achieved and thus creating another problem? And the miracle is when you allow this moment to be as it is, not only do you align yourself with that great intelligence that operates in stillness.

Intelligence is so much vaster than the little mind, the noisy mind, which is a small expression of the one intelligence that runs the entire universe, most of which functions in complete stillness. So that stillness is primordial intelligence itself. And that is already within you.

The wonderful thing is that stillness is not something that you need to achieve or add to yourself because it's there under the mental noise. It's already there as the essence of your being. So you cannot possibly need time to get it because the pool of stillness, I'm using a kind of image here, which is the place where you and God meet, merge, is already there, simply covered up by mental noise.

But most of the mental noise, the compulsion to think and be identified with thinking is to do with seeking an enhanced sense of self through future. That's why, and to keep the story of me going by thinking and talking about me and my story and my problems, that

creates the compulsion, the compulsive thinker. When you allow this moment to be, a stillness arises.

You suddenly, it's there. It was the denial of now that obscured to you the dimension of stillness, which is the dimension of true intelligence, but also the dimension out of which love and joy arise. And that was obscured by the mental noise.

Now, here is a now. Something happens in it, in this field of now, let's say, well, let's take this instead of thinking of a possible now, let's take this now. If you say yes to it, completely, it has a certain form.

What you say yes to, first of all, is the form that this now takes. Even if it looks boring, uninteresting, not stimulating enough, okay, I say yes anyway. Here I am, sitting here.

The mind says, you shouldn't have come here, you have so many problems to solve. This isn't solving your problems, is it? And so you're just here.

Okay. I allow this moment to be, whatever form it takes. It happens to take this form.

Alright. The stillness suddenly, and what I'm talking about now, one cannot really talk about. It goes beyond words.

But since I'm sitting up here, I'll use words anyway. Just know that the words are only approximations to the truth. They only point a little bit.

Any moment, any form that this moment takes, as you know, there's only one moment ever. It's the one moment, your life is always now. The form it takes changes.

But you accept whatever form it takes, because it is the suchness of this moment. This acceptance, this allowing, suddenly makes you aware of a, and this is only an approximation, a spaciousness around the form of this moment. The allowing creates a sense of, you become aware of a sense of space, spaciousness around the form of this moment.

And that is a stillness. It's always there. But the stillness cannot be grasped.

You can't say, okay, here's the stillness and I've got it now. The stillness is the essence of your very being. The unconditioned, pure awareness, pure consciousness, out of which all forms come, into which all forms dissolve.

So the yes to what is, in a very subtle way, no matter what happens, if you accept it fully, there's a stillness or a spaciousness around it suddenly. And you sense that within and without. This allowing, a sense of space.

And there you have the same event, somebody shouting at you, the car breaking down, and you simply say, oh, well, that's the form this moment takes. That's what is.

Something goes wrong, so to speak.

Life always does that, as you know. In the now, it can only go wrong in the now. Something breaks down, you lose something, and it is.

Oh, okay. That's the is-ness of this moment. I might as well say yes to it, because it already is.

What can I do? You cannot fight what is. You can take a step then to remedy something, but in the meantime, it is.

This is a very subtle... At first, you may not immediately sense that spaciousness as stillness, but it is stillness arising. And the more you live in the yes, the more you will sense an undercurrent of peace, which is another way of speaking of the stillness.

You sense an undercurrent of alive, vibrantly alive peace, or spaciousness in your life, no matter what happens. That undercurrent is there, because what happens is allowed to happen. And through allowing, you become deeper than the mind-made self, which cannot allow, which is a form identity, a psychological form of me.

And the psychological form of me perpetuates itself through reactivity to other forms of life that arise in the now. The psychological form of me exists in a personalized, reactive relationship to life. A personalized, reactive relationship to forms that arise, people, situations, places.

It reacts, and in most cases, it's in disagreement with this form, this situation, this person. It tries to get away from it. And so it strengthens through its reactivity, it strengthens itself.

The form identity needs to react, be in a reactive relationship to other forms, people, situations, places. That's how it keeps itself going. The reactive relationship comes to an end when you allow this moment to be, then the psychological form of me also ceases to operate.

And who you are, suddenly, beyond that form which still exists, because you have a past, and undeniably you have a certain past, but your self is no longer, your sense of identity isn't derived from it. You realize, that's the story, that's what happened to me. Through the allowing, a deepening happens.

Through the non-allowing of what is, you remain shallow and identified with the mental psychological form of me. A very shallow human being, just living up here on the surface, always no depth. There is a depth, but you don't know it.

Always reactive. And that's how people live. Always reaching out for this or fearing that.

And the world is a, they're looking to the world and the future for ultimate fulfillment,

and fear it because it might take something away. So, grasping here, fearing there, shallow. Allowing deepens you.

The yes brings about a deepening where you, something opens up through the yes to what is. Isn't that too simple? This can't be right.

Spiritual attainment is supposed to be difficult. It's supposed to take time. Arduous.

Well, this is the narrow gate that leads to life. Just this. The now is quite narrow.

The narrow gate that leads to life, or as Jesus puts it, abundant life. In other translations, called the fullness of life. Jesus talks about that.

I want you to have the fullness of life. I want you to have abundant life. He's not talking about the forms that life can take.

He's not predicting the arrival of consumer goods and shopping malls. Because if he had been predicting shopping malls, we would now have arrived at the kingdom of heaven. So when he talks about abundant life, it's not the abundance of forms, it's the depths and the intensity of aliveness.

It's not the formal, the forms that life can take. And seeking yourself through a proliferation of forms, that's why there's such fascination for shopping. This is one of the many ways in which the self, the egoic self, attempts to add something to itself.

To make itself a little bit bigger. Not that there's anything wrong with shopping, but the compulsion to add is often there. We don't really need that many things, but we need an enhanced identity.

That's why there's the grasping. Abundance of life, the fullness of life, that is already here, that you do not need future for. And through the yes to what is, that suddenly reveals itself as a deep sense of aliveness and peace that's already here.

So the yes deepens you, the non-reaction. Now, again, be careful. The mind will create a new thing that says I must not be reactive anymore.

Many times reactivity will still come in. What do you do with it when it comes? You just, the reaction comes and then you detect it.

That's enough. You detect it. And what do you do once you detect it?

Do you say, go away, I don't want to react. Oh, I'm reacting again. That's another reaction on top of the reaction.

The moment you detect a reaction, oh, there it is, another reaction. What do you do with it? You allow it to be.

Then the reaction exists within the spaciousness of allowing. Then you are no longer in the reaction and you realize you are not that which reacts. You are the spacious, the space around the reaction.

You are not that which happens. You are the space in which it happens. That's how deep you are.

That's how vast you are. And never again are you going to look for yourself in something that happens. But by allowing what happens to be, realize the depth within your very being.

And that is the alignment with, and I use that word with great care, the alignment with God through this yes. Another way of putting that, of course, is surrender, spiritual surrender. Not surrender in the negative sense of I just don't care anymore.

Okay, do what you like, I don't care anymore. God, do what you like. Okay, don't care.

That's not surrender because something in you is still strongly resisting. You're just pretending not to care. I don't care anymore.

That person is in strong resistance. That's not it. Surrender is the yes to now.

Surrender to God is the yes to now. And surrender is alignment. It doesn't mean you become weak in surrender.

You become weak in non-surrender. The one power that operates throughout the universe is there, can flow through you fully in the state of surrender. The only power there is, you can find in the state of surrender.

The alignment with the one so that you become a beautiful, temporary but beautiful expression of that one consciousness through the human form. And then everything changes when you're connected with that. Even the form that your life takes that before was so dreadfully important to get it right, suddenly a greater ease comes into the way in which your external life unfolds.

Oh, it's quite nice. Not that nothing will ever leave you. Things come, things go.

There's gain, there's loss. That's how phenomenal existence operates. That's part of the dance of forms in your life.

And that's accepted. And you can then enjoy the dance of form because you don't need any particular form to add to who you are, to add to the self, the sense of self. So I'm pointing to what in some traditions is called no self, the state of being the spaciousness, being the stillness through allowing.

In Buddhism, it would be called the state of no self. And that's a way of putting it. That's

why one Buddhist master when asked to define the essence of Buddhism simply said, that's very simple, the essence of Buddhism, no self, no problem, Buddhism.

Oh, is that it? Yeah, okay. And other traditions call it the self, finding the self.

In India, it's called the self, the Atman, the God within you. It doesn't matter what word you use. They all point to the same.

Be that which allows. Then you are like God because God is like space. Everything is allowed to be.

Forms come and go. The egoic entity says, death is the worst thing that can happen in this life. Because what is death?

Death is the end of a form. A form of life dissolves. But the egoic entity is a form identity so it fears the end of any form.

It fears death. It doesn't know itself beyond form. So death is the most dreadful thing for the mind-made sense of self and you can see why our civilization almost completely denies death.

Don't mention it. Don't talk about it. Just pretend that all is well.

Nobody is going to die. Nobody can ever see a dead body. It would be hard if you demanded to see a dead body.

They would put you in prison or say, what's wrong with you? In other cultures it's still, you see dead bodies everywhere and you get a much truer vision of human existence because there are dead bodies everywhere except that we hide them. So continuously death is there as forms dissolving and that in itself has incredible beauty and sacredness to it.

A form dissolves when you can truly accept that moment can only happen this moment, death. You can truly accept any kind of death that happens now. It could be as simple as the loss of a possession that you had identified with so there is a little death inside you.

Or it could be the death, the actual death of somebody close to you and you sit with that person totally allowing this moment. No denying. Not even saying you are dying.

Just, who knows? They may not at that moment. Just allowing this moment totally and then there is that suddenly the peace and depth that you are surrounded by that is within and without.

And if that person also allows that moment of death to be then at that moment of death you can see shining through the form an incredible aliveness. If you have sat with a dying person occasionally it can happen. If that dying person surrenders totally to that

moment and flowering happens and something shines through that is not of this form and is like a light, a last.

And so death is very sacred to the egoic mind it's dreadful, dreadful and yet it's beautiful. Whenever a form dissolves God shines through that opening. That's why many people have realized who they are have realized God not because things were added unto them not because things were they got more of something but they realized it through loss through death of something in their lives.

Great loss which is a form of death or they realized it through feeling I have very little future left death is approaching wonderful opportunities any kind of death so there are many accounts of people realizing the depths of their being not through wonderful things being given to them oh now I've got it all but through things being taken away life tears something away from you and there's a hole suddenly where before there was something you've lost your possessions and your wife whatever, suddenly it's gone it leaves a hole that the ego fears dreadfully because it's a hole in the ego itself and if you bring surrender to it enormous stillness comes suddenly through that opening and that's a miracle and you can't explain that what is this? Peace you can't understand it the peace that passes all understanding the essence of who you are and here the beauty about true spiritual teaching is that you can have access to that be that without having to face death or huge disaster in your life just as you sit here you've had enough death already you've had enough loss already in your life otherwise you wouldn't be here that's why you've realized there is something beyond that many of you have already recognized the truth that is being spoken here you already are in the process of that deepening of going beyond mind made images so as you sit here without needing some great disaster or suffering that dimension is opening up and you hear it and as you hear it you recognize the truth of it and it becomes the living truth in you not a mentalized the living realization in you and you have suffered to reach that point where you can sense the depth of this message within your being recognize the truth of it within your being means you've suffered enough you've suffered enough to recognize the truth now that's enough you don't need more suffering now me, me my problems, my suffering you don't need that anymore you might still get physical pain occasionally that's pain not suffering suffering is a story of me poor me angry me so the primordial spiritual practice yes allowing the now to be acknowledging the now no matter what form it takes and as you go through life many times you will detect that you're in a state of not allowing and then oh, there goes another no to this moment ok and this ok that's how it is again, there's the spaciousness even there alright here goes another contraction don't want to be here alright let there be another contraction oh, and then something happens to the contraction that's the strange thing when you bring the yes into the no it does something to the no you can't fail in this practice that's the beauty about this spiritual practice no matter what you do you cannot fail in other spiritual practices you can fail miserably part of the aliveness of this moment is the aliveness that you can feel in your body as you sit

here very subtle at first in your hands, your feet, your legs every cell is alive and that comes naturally when you say yes to now you naturally begin to sense not only the aliveness within what appears to be a physical body but also an aliveness all around you which before got deadened by continuous mental labels the flowers, the nature, the sky, the sea everything alive everything sacred the now is always sacred but you have to be there to know that the only place of sacredness is now and now is always sacred even when it looks dreadful even the moment of death is sacred perhaps the most sacred our physical bodies have certain needs some bodies may want to go to the washroom we will meet again here in 15 minutes in the now thank you awakening is a spiritual word been used for a long time since the Buddha awakening is of course to awaken out of the mental noise into now and then you can fall back to sleep and you go back into mental noise and then you hear a bell or something happens oh there is actually nothing wrong and I was walking around with this burden of problems to see, to test the reality of any problem that you think you have the reality test is where that problem is at this moment and the reality test is what problem do you have at this moment since this moment is all there ever is that surely is the one test to show whether the problem is mind created or whether it is an actual if it's this moment, it's a challenge that needs to be faced at this moment and then it's real and then what do you do with the challenge that needs to be faced at this moment you face it in this moment oh, ok action is required and you face it with a yes and then the action that is required arises out of the yes whereas before the action would have come out of the no a very different kind of action and a qualitatively very different kind of action the no action is motivated by fear discontent anger and so it's very limited and it will express the conditioning of your mind and the egoic me entity the yes action comes out of the state of alignment with this moment in which you face this moment completely and you look at the situation and you just look and there's an alertness when you face this moment completely an alertness arises that is intelligence and it is possible that at that moment of facing it completely in the state of alertness there may be little or no thought in your head in that alertness there's a pure looking at that situation in that field of alertness and then that is the power of now operating, you're not denying the now, you're facing the now completely, that alertness is that greater intelligence that is beyond the mind manifesting itself through you and then you find yourself taking action or a realization suddenly comes from what it is that you need to do and then it happens, you do and it will be appropriate just right for that moment and that situation the amazing thing is when you face each moment there's always enough power, enough resources to deal with that moment no matter what the situation is what you can never deal with what you never have enough resources to deal with is if you project mentally into future and create problems through mental projections of what might happen or might go wrong you can't deal with situations like that and usually it's one on top of the other it has no reality so bring the test of now to the problem all these problems that I have my life situation is so complex, so full of problems and that's how you move through life with that heaviness that's the unawakened state and then something happens and you suddenly you awaken again out of identification with

thinking out of time out of past and future into the fullness of now not only the fullness, also the simplicity of now the aliveness of now that you didn't know before when the now is covered up by thought you cannot sense the aliveness that is now the intelligence that is in the very field of now as the one intelligence the presence that is now your presence and the presence of God not as two, but as one this is what life can be like this is the arising the state in which humanity is destined to live this is the transitional period of the species moving from one state of consciousness that now has reached its end and therefore become very dysfunctional to a new state of consciousness and our gathering here is the transition from one state of consciousness of humanity to another state of consciousness almost a new species evolving a species that lives in a very different way, creates a very different world from what we know as the world now from what is the world now because that world that we inhabit now has been created by the egoic mind that state of consciousness so this is, you are in the midst of the greatest adventure that is possible and that is to be there one could almost say at the birth of a new species and that species is being born from within you and that species no longer creates suffering for itself and others no longer you don't make yourself suffer anymore and when you don't create pain for yourself anymore you don't create pain for others the message is not entirely new, ancient teachings already pointed to it they were the earliest flowerings of human consciousness not until now has the planet been ready for this collective flowering there are certain questions that may arise in your mind that I cannot answer are all human beings going to go through this now or how long will it take it's not necessary for us to know the answers to these questions our responsibility is to embody that transformation here and now and on a personal level it looks suddenly as if your life were becoming so much easier, so much less heaviness to your life so much greater harmony also in your interactions with other people and you hold the whole way in which you experience life becoming very much more peaceful so that's how it looks on the personal but what is really happening is the arising of a new consciousness so to speak, through you and so when you live in alignment, suddenly life becomes helpful because you are now connected with the one, the totality so it can move through and you will find things happening that seem to be just right coincidences helpful coincidences chance events things coming into your life without effort without effort does not mean that you are no longer going to put out energy in fact when you are aligned with now the energy flow that moves through you becomes increased enormously the energy that was before absorbed by useless thinking absorbs an enormous amount of energy to be continuously engaged in problem making and it burns up energy continuously and gradually that compulsive thinking slows down you don't have to make that happen it is part of the natural process as you live more and more in alignment with now, the compulsion to think continuously becomes less and less and thought still operates however without the compulsive element and of course thought is needed for certain things and then it can operate beautifully as a helpful tool in alignment with the greater consciousness not self-serving little me thoughts little problematic me thoughts problem continuous future projections no thought that is aligned with that but you will also find that there will be

periods when the mind is not thinking in many of you those periods are already occurring when you are just there perhaps even as you sit here you can experience what it means to be conscious fully conscious without thought wow and of course the next moment the mind comes in and says, I am not thinking and some of you may find it as you walk in nature somewhere there is suddenly this simple looking listening, perceiving all that aliveness and beauty around you but the perception no longer happens filtered through the labeling of the mind but in a field of clarity and stillness perception through stillness this is all intimately connected with of course allowing this moment to be that's what happens as you allow this moment to be fully everything, the way in which you perceive the world changes one could say there is no longer a me perceiving there is no longer a self perceiving there is simply perceiving within the field of consciousness which is what you are and you see the beauty all around you and you see that every form that you see is an expression of the one formless consciousness stillness and that one formless consciousness, that stillness is looking ultimately, and this is the deepest mystical truth is looking ultimately at its own creation and sees that it is good

[Speaker 2] (1:52:45 - 1:52:46)

oh

[Speaker 1] (1:52:47 - 2:10:08)

I did that I created that, but you don't have to say that there is a way of knowing things that is unitive knowing, not through mental concepts and labels, through the simple perceiving within the field of stillness and the moment is totally fresh and new, and so the strange paradox is you know what you are looking at without labelling it but from the point of view of the labelling mind you no longer know anything it's a deeper knowing not through mental noise mental noise can still operate when you need it, you could be looking at a tree and there is a depth of perception and there is an enormous sensing the aliveness of that miracle that the mind labels tree and a deep sense of oneness with that, which is there whenever you are not labelling already where do I start and where does the tree start one could almost say that the entire world that you perceive is perceived as being within yourself nothing outside you nothing is outside everything is within that field of consciousness that you are beautiful way of being in the world and again, it all comes back to the simple portal of allowing this moment to be that's through that that happens and then what flows into your perceptions and interactions when this happens is a sense of non-separateness, of oneness that nothing is really other than you it is an aspect of that one essence and that recognition is love the true meaning of love is to recognize the other as yourself and that's what everybody is looking for one could say whatever humans do is a search for that and yet it's so easy it's already here now occasionally you may find dark clouds coming over you in your life even as you already live this in this new way saying yes to this moment allowing what is to be that means you are no longer creating pain because the creation of pain, of suffering is to be not

aligned with this, whatever this is that is the origin of human suffering the no and that creates this entity, the mind made me that is always in opposition so the end of suffering, of creating pain for yourself, emotional pain ultimately also physical pain but physical pain has its certain momentum still in the human species you are no longer creating pain for yourself by being aligned with this, however there may still be some pain operating in you that is left over from the past humanity has created so much pain and suffering for itself and for the planet over thousands of years that it has left behind residue an energy field of negativity and pain on the planet it's like the equivalent on the physical level is the pollution of the planet that is the physical expression of that there is a vast energy field on the planet of negativity of suffering, of pain of anger, bitterness residues of collective human pain that lives on the planet and it is within every human being also past pain an accumulation of past pain from your childhood on a personal level and from genetically passed on collective human pain residues of pain emotional pain that live in each human being which I've called the pain body pain body that lives in you that sometimes you don't notice and at other times it's very much on the surface and it takes you over completely it has a dormant period and an active period when it's dormant you hardly know it's there and then you still have the mad egoic mind but you can live with that if you've lived with it for so long and then at times that mad egoic mind is energized by emotional pain of enormous intensity the slightest trigger when the pain body is ready to wake up out of its dormant state is enough and there's an enormous reaction and you move into enormous fear or anger or deep sadness whatever the pain body's energy field is and the pain body is an entity almost a separate entity one could say that lives in you a little parasitic entity consisting of past emotion a heaviness in there or a turbulence and it does not like to be looked at directly it's ultimately not separate from who you are I'm using this as a useful perspective and getting you a little bit closer to the truth of how it operates it needs periodically to feed on more pain and this explains in human beings what one could call the addiction to pain and drama in their lives the need periodically to experience drama and pain and you can see it in relationships that how often you need to go through that acting out of drama of great emotional pain which means pain body is needing to feed on further experience of pain, that is the frequency at which it vibrates and so it will feed on your mind on your thinking when it's active, when you don't know what's happening, it rises up into your mind and will use your control your thinking totally then all your thought processes are aligned with the energy field of that emotional pain in other words very painful thoughts destructive thoughts and the pain body loves that it gobbles up every painful thought and adds to its energy field that's called the addiction to pain addiction because at that moment you don't want to let go because you're now possessed by it completely identified with it is another way of putting it possessed sounds a bit old archaic when I re-read the Old Testament I was amazed on almost every page they talk about Jesus was driving out demons out of people and I said, there must have been at his time the world must have been full of people possessed by demons they must have been everywhere but of course that's only it's one way of looking at it pain bodies cannot stand intense

conscious presence the light of consciousness they like to be in the dark, they can only use feed on you if they remain if you remain unconscious of their existence so you identify with it each time they come up to feed on your thinking and to feed on people around you, if there are people around you provoking a reaction so that the drama can happen and then they can feed on the other people's reaction your partner so many partnerships marriages, whatever two people living together they the purpose of many relationships is to feed their pain bodies periodically and some humans are actually attracted to each other because their pain bodies are compatible sometimes it's called falling in love and some people attract the same kind of pain bodies into their lives again and again and after the third or fourth marriage why every time I think this time he or she is completely different and it's happened again now the first truth of course is you are not likely to find yet anybody who is free of pain body but it is possible that you attract a particular type of pain body into your life or a particularly heavy one, depending of course on your own pain body how do we get out of this cycle of pain body taking you over and renewing itself every time how do we get out of that simply by watching it as it happens when it comes up it doesn't like to be watched it happens occasionally when I talk about pain body to a group of people at gatherings it happens occasionally that people suddenly run out of the room and that is usually means the pain body happens to be active at that moment and it cannot stand being looked at directly I can't listen to this anymore it doesn't like to be looked at now all the pain body is is trapped emotion when I say it is like an entity it is no more than saying that every thought you think is a temporary entity, it is a form a life form, it has a life span it is a form and then it dissolves again as that form so there is nothing spooky about saying there is this entity that lives in you ultimately it is not separate from you, there is nothing separate from you, it is simply contracted stuck emotion it cannot flow anymore, it cannot move anymore, so there is pressure behind it just as there would be behind water or any energy field that cannot move anymore so there is enormous pressure behind it at times it becomes it becomes fear is an element in almost every pain body, some pain bodies are mostly consist of fear and others have a strong element of anger or extreme heaviness that was my pain body so I know it well and then of course when it uses your mind then your mind is telling you how dreadful your life is and it can only get worse and how unfair it's all been life has treated you so unfairly and whenever something bad happened to me, even when I was a child I already had that pain body I remember the thought went through my head, of course bad things always happen to you it's bound to happen to me it's bad so it will happen to me only bad things happen to me a walking pain body so some pain bodies only come up occasionally maybe once a month if you are very lucky others experience every few days a pain body episode so the frequency at which pain bodies need to feed on the further experience of pain varies from person to person also the length of time during which pain bodies feed varies from person to person it could be an hour or two it could be several days and you can see in your relationships how that works, how you feed each other's pain bodies how long the episodes of drama last and then they subside pain bodies have a collective aspect as

you may know certain people who live in certain countries tend to have a heavier pain body part of that is collective in addition to their personal pain body certain countries where there's been a lot of violence they have heavier collective pain bodies and when you visit those countries you can sense it the moment you step off the plane there's a heaviness in the air a very depressed place and everybody you look at is unsmiling what do you want? and so these countries however there's enormous longing both in individuals and countries where there's heavy pain bodies there's enormous longing for freedom sometimes greater than those where the pain body is less dense so how do we get beyond?

simply by bringing attention to it as it comes up and allow it of course to be it is, pain comes up there it is the fear is suddenly there very intensely and to sense it there it is ok or the anger goes through you like fire and you watch actually watch that movement of fire through your body and you might still be screaming and you but you watch that and you say oh stream of anger ok and even there there's suddenly a little bit of spaciousness around it because you allow it to be but when you allow it to be it's not using your thinking anymore so it's not feeding on your thoughts you're watching it directly your attention is on it

[Speaker 2] (2:10:08 - 2:10:09)

hmm

[Speaker 1] (2:10:10 - 2:26:01)

oh and this is how gradually the energy that was trapped in there becomes freed and you feel more and more alive and the strange thing that happens that energy actually becomes alertness, consciousness it seems the light of your consciousness on it transforms that into more consciousness so I've seen many times people with very dense pain bodies certainly in relatively short space of time became free and enormously conscious and present or their pain body became light transformed into that that's the miracle of that alchemical process we are all I know I wouldn't be here without, if it hadn't been for my pain body that I couldn't live with anymore I can't live with I didn't of course know it was the pain body at the time all I knew was I cannot live with myself anymore my pain body was myself and the story of me in the head energized by this incredibly painful emotion that was me and suddenly I can't live with myself oh self, who is self, who am I this is quite rare but sometimes in the case of people with very heavy pain bodies it can happen that you can become free in an instant that happened to me, for most people it takes, it's a more gradual process of gradually becoming free so it doesn't really matter you can enjoy the adventure, pain body becomes your teacher because it teaches you to be present with it in the now that pain can be like act like this bell as an awakener oops, I lost the now whenever you feel pain or suffering in your life a good sign is I lost the now suffering means I lost the now pain to be more accurate here,

pain means pain can still happen even if you are totally present in the now and that's the old pain and you allow it to be and that is the transmutation of it that happens I cannot tell you how long you are going to live with your pain body, nor does it matter it's in use it in your practice of allowing of presence oh ok it's nothing personal in it human pain, that's all it's the human race that's created there's no me in it anger is human anger why should it be your anger there's nothing personal any anger is like any other anger it's fire sadness is sadness fear is fear it's not personal, it's human that makes it easier so that the pain body no longer flows into your mind and energizes this fiction of me that becomes very unhappy very heavy and unhappy little me and of course you make many others unhappy because that's what the pain bodies want I want more pain and very unconscious pain bodies create violence inflict violence in the search for more pain so your responsibility is simply not to create new pain by being aligned with now and then dissolve the pain that is still there and you don't really need to do anything, simply bring presence to it, allow it and that's the spaciousness around it and there comes the pain body and often you will find as you bring more presence to it pain body attacks, as I sometimes call them happen much more quickly they pass through anger that before would have lingered for 2 or 3 days can pass through in 10 minutes 5 minutes even 1 minute or just a flash and it's gone you're getting then close to the beginning of the end of the pain body it's good to know that humans carry that, otherwise you can be taken over if you don't recognize it you get totally immersed in it again and all your thinking is aligned with it you sometimes meet people whose pain body is almost permanently active maybe each one of you knows 1 or 2 people like that I know some of you might now think oh it's my wife or it's my husband and it may be true but you chose them somehow and then those are people who are just looking for the next excuse to be angry or to be sad or to be in drama and when you look into their eyes you can see the emotion of the pain body looking through the eyes wanting some reaction and the slightest wrong anything you say would probably be wrong and they'll get in there in the presence of another pain body it's a wonderful practice to stay to allow that not easy at first it seems because the pain body wants you to react it wants a reaction it knows your weakest points so to stay in non-reaction seems strange almost impossible at first but after a while you notice wow and there it tries this button and it pushes that button but non-reaction doesn't mean you cut yourself off nothing touches me anymore you're not present you're not allowing it's a state of openness and it's a state of compassion in which you don't mistake the pain body for who that person is if you make an identity out of a person's pain body then you react and you for yourself also realizing that's not who you are so it's a manifestation of human unconsciousness the pain body and all what it inflicts on yourself and on other humans is the manifestation of human unconsciousness humanity at it's present stage of evolution but fortunately we are moving out of that nothing personal in it human pain and then forgiveness happens naturally because you realize the non-personal nature of unconsciousness including your parents or whoever it is that did something to you or failed to do something to you out of not knowing or you yourself before you were when you were still completely identified with your conditioning

you might have done things in the past that you would certainly not do now and you think how could I have done that that was so stupid that was so unconscious and there's a tendency for the egoic mind which wants always looking out for an identity to add even that to it's sense of identity and say I did that I did that that was me that's called guilt and the ego loves to hang on to that sense of something very wrong that I did and continuously play with that thought it gives you an enormous sense of self the bad self bad selves are very heavy selves guilty sense of self is a very heavy sense of self but the self doesn't mind what kind of self it is as long as it's a big self a guilty self will work just as well as a great victorious self a miserable self works very well too surely nobody is as miserable as I am that works it's an enormous sense of self so always the self wants to strengthen itself and it will use anything guilt, it loves guilt so guilt means you make an identity for yourself a sense of self out of human unconsciousness it doesn't mean nobody is responsible in the sense they are responsible because they suffer their action makes them suffer in that sense they are responsible the suffering eventually gets them to the point of waking up and only then can you really be responsible when there is presence until that happens the waking up out of the conditioned mind into now then you can be responsible before that you are a conditioned entity you are an expression of human unconsciousness all this is contained in the words of Jesus forgive them for they know not what they do in other words don't make an identity out of what they are doing for them this is forgiving not making a self out of it either for others or for yourself so we are moving beyond that massive unconsciousness but humans had to move through it it seems so we are caterpillars about to become butterflies and this is why our existence as caterpillars has become so uncomfortable enough enough suffering enough self created pain I've had enough I'm not going to make myself suffer anymore no more this is it are you fed up enough with suffering?

I believe you are otherwise you wouldn't have come here and certainly you would no longer be here you wouldn't have been sitting here for 3 hours listening to this if you still had a very strong investment in suffering and a suffering sense of self this would be unbearable to sit here and listen to this because it's talking about the end of you as a suffering self so if you were totally identified with a suffering self you would either stand up and shout something obscene and run out of the room or you would perhaps totally fall unconscious as you sit there and say must not listen to this so the beauty of it is there is nothing much for you to do because allowing this moment to be isn't really a doing and then whatever needs doing happens through you so what I'm saying there is nothing for you to do it's not that the egoic entity says please give me a program give me steps, give me this there is a time for this too but this is a more direct a very direct way there is nothing for you to do or to achieve a future state don't try to achieve a future state you won't this is enough the depth of this moment the depth of your being no wonder Jesus talked so often about give no thought to tomorrow don't be worried and anxious about tomorrow tomorrow will be anxious for itself or something whatever way translated look at the flowers they make no effort they are not anxious and look how

beautiful they are how they live how unproblematic how an unproblematic expression of that one in form if they can live like that you can live like that Jesus pointed to nature and see how that is still aligned with the totality with one, with God a temporary limited to its form yes, a temporary expression of the one beautiful unproblematic peaceful still have you noticed the stillness in and around a flower or a tree and it grows in stillness so Jesus said when he was teaching

[Speaker 2] (2:26:01 - 2:26:03)

look, look, look

[Speaker 1] (2:26:03 - 2:31:27)

this is the way to live not that we are going to go back to the flower stage or the vegetable stage vegetables are fine for vegetables we are moving beyond the stage of thought nature still lives below thought we have moved through thought it's been a necessary cycle for humanity and then we are moving out of that and then we are one again the oneness that we seem to have lost never really lost because you can't fall out of oneness you can't fall out but you don't know it anymore the flower in a very obscure sense or the animal has that connectedness with the source so it doesn't have the fear of death, the psychological fear that humans have it can have immediate fear but not psychological fear and now humans find it again in this new state of consciousness with enormous knowing added to that almost one could say waking up knowing yourself as the one consciousness as your essence that's your identity the stillness and so it's a journey into that no effort is required for that energy, yes it's an enormous energy movement so enjoy that adventure that transformation through you and see how it also affects the outer forms of your life so you're only concerned with that get this moment right then the future will look after itself because it's only an extension of this just this how do you get it right? realize the rightness of it it is already right because whatever appears in this now is part of the totality so it must have its place somehow, even if you cannot understand why this should happen here and now to you it is if you had a fragment of a painting you wouldn't be able to understand it, where does it fit into the totality, you would have to see the total picture to see that it fits in somewhere so to accept this moment there's no need to understand why before you can accept it some people go to past life do past life regression trying to figure out how this makes sense within the totality it can be comforting if somebody tells you well, you are in this situation now because that happened in the past and now you are connected that's fine, it can finally take you to, get you to a point of surrendering to what is but you can do that just like this you don't need to try to figure out you could understand it anyway the vastness of it be aligned with it and then the intelligence expresses itself and enjoy the adventure be still and know that I am God